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The Uprising of Men for World Conquest

By SAMUEL B. CAPEN

Chairman Executive Committee

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THE UPRISING OF MEN FOR WORLD CONQUEST.

By Samuel B. Capen, Chairman Executive Committee.

On November 13th and 14th, 1906, there was held in the Fifth Avenue Presbyterian Church in New York City an interdenominational meeting in commemoration of the centennial of the Haystack Prayer Meeting. On the afternoon and evening following, November 15th, a company of laymen met in the chapel of the same church, the invitation to this meeting being in the form of a "Call to Prayer." As a result of that meeting the Laymen's Missionary Movement was organized. The following preamble and resolutions were adopted and a committee appointed:

Whereas, in the marvelous Providence of God the One Hundredth Anniversary of the beginnings of the American Foreign Missionary movement finds the doors of every nation open to the gospel message, and

Whereas, the machinery of the missionary boards, women's boards, student and young people's missionary movements is highly and efficiently organized, and

Whereas, the greatly increased participation of the present generation of responsible Christian business and professional men is essential to the widest and most productive use of the existing missionary agencies, and is equally vital to the growth of the spiritual life at home, and

Whereas, in the management of large business and political responsibilities, such men have been greatly used and honored, and

Whereas, in but few of the denominations have aggressive movements to interest men in missions been undertaken;

Therefore be it resolved, that this gathering of laymen, called together for prayer and conference on the occasion of the centennial anniversary of the Haystack Prayer Meeting, designate a committee of twenty-five or more representative laymen to consult with the secretaries of the missionary boards of all the denominations in the United States and Canada, if possible at their annual gathering in January, with reference to the following vitally important propositions:

1. To project a campaign of education among laymen to be conducted under the direction of the various Boards.

2. To devise a comprehensive plan (in conjunction with said Board secretaries) looking toward the evangelization of the world in this generation.

3. To endeavor to form, through the various Boards, a Centennial Commission of Laymen, fifty or more in number, to visit as early as possible the mission-fields and report their findings to the church at home.

In January, 1907, at the annual conference of the Foreign Missions Boards of the United States and Canada, its business committee made a report, the opening paragraphs of which are as follows:

In behalf of the representatives of the Foreign Missions Boards of the United States and Canada, in conference assembled, in the city of Philadelphia, January 9, 1907, we earnestly express our appreciation of the Laymen's Missionary Movement as outlined by Mr. Samuel B. Capen, who represents in his communication a large number of Christian business men who are profoundly interested in, and committed to the enterprise of the evangelization of the world in this generation.

We recognize this movement as providential, having been born of prayer and of the Spirit. In its

spontaneity and timeliness it gives evidence of the hand of God, and we are profoundly convinced that this is but another step in advance toward the completion of His great purpose in the redemption of mankind.

This report was unanimously adopted.

WHY.

In considering this new movement, the first inquiry is *why* it should be organized. With the present multiplicity of societies and organizations, there ought to be a great necessity to warrant the establishment of another. Any man to-day has a right to challenge any new organization which presents itself. My first answer, therefore, to the *why* is:

First, because of the *inadequacy of the present scope and extent of missionary work.* In making this statement I am not failing to recognize the great work that has already been accomplished. The success of modern missions has been one of the great triumphs of the centuries. We have planted Christian churches and schools and colleges and hospitals and printing plants and have transformed nations. The success of this work challenges the admiration of all familiar with it. Nevertheless it must be acknowledged that this represents the work of only a small minority of our church members. It is believed that not more than one-fourth of the Christians in this country make an offering to foreign missions worthy of the name. I am not claiming that a larger proportion than this do not give a nickel or a dime or some insignificant trifle, but I believe that no larger proportion than I have stated give for foreign missions at all in proportion to their ability. That this is true is evident when we note the small average of the gift per member in any of our denominations. One of our Boards has reached an average of $2 per mem-

ber, one or two others about $1 per member, but with others the average is less than one-half of this smaller amount. Is it not pitiable, nineteen centuries after the cross of Christ, for us to be obliged to acknowledge that we are giving on an average less than half a cent a day to evangelize the world?

What makes it especially reprehensible is the fact that we have grown so enormously rich. It is not necessary for me here to repeat figures that have been given again and again, and which show that we have an amount of wealth in our possession which a generation or two ago would have been considered fabulous. We cannot have any patience with a man who argues that we cannot afford to do many times what we are doing now. We have the money in our pockets. There is a perfect mine of wealth in the possession of the rich and of those of moderate means alike, which is as yet untouched. It is not a question of *can or cannot*, it is a question of *will or will not*. Am I not right in saying, therefore, that we need to supplement our present methods with something else in order that we may more speedily evangelize the nations? This is the primary purpose of the new movement.

Second. The second reason for this new movement is the *indifference to all foreign missionary work* of very many in pews and pulpits alike. There are too many who care nothing whatever for any missions anywhere. Some of these can be appealed to through patriotic motives for work in our home land and through self-interest for city missionary work. But for work for people thousands of miles away, people whom they have never seen and never expect to see, for this they have not the slightest interest whatever. The missionary message so far has not touched multitudes of men in our churches, the very ones this movement is designed to reach.

The experience of the past three years of the Laymen's Missionary Movement proves that men can be interested deeply in this subject if proper methods of education and enlistment are adopted.

Third. We need a great campaign of education because many people do not consider proper *proportion* in their various gifts. We rejoice in the great benefactions for secular education and philanthropy here at home, but the foreign missionary appeal is too often forgotten. There are resources enough for all. Thousands of men are making their personal appeal for various enterprises, many of them good in themselves, but in no sense comparable in importance with the missionary appeal. I was present a little time ago in a great metropolitan church, where I saw in the book-rack a pledge card with a list of the benevolent offerings in that church, and there were twenty-one objects included upon that card. Furthermore, there was nothing to emphasize the six missionary societies of that denomination or to distinguish them in any way from the other fifteen. In other words, the regular missionary work of the Congregational churches had to compete in the house of God with fifteen other causes. Another church near my home has about twenty-five in its list. Certainly the time has fully come to adopt some new plans which shall give proper place and emphasis to the regular missionary work of our churches. In our new movement we want to make it clear to all that missions are the supreme work of the church, and that money given for work abroad inevitably tends to help and not hinder generous gifts at home.

Fourth. We should recognize as never before the *world-wide opportunity.* The doors are open all over the world and the commercial traveler is entering everywhere. Is it to be an open door for all kinds of business and a closed door for the Gospel of

Christ? The element of time in all this work is vital. In non-Christian countries which have come into touch with the western world and its civilization, the people are giving up their old forms of religion. Unless we give them something better they will drift inevitably, as hundreds of thousands of them are doing, into agnosticism. Again we have in Africa the Mohammedan peril. Many of the tribes are giving up their old heathen customs and are being captured by the Moslem faith. If they adopt this, it will be harder for us then to reach them with Christianity than when they were in heathen darkness. The rapid changes in the Far East the last few years present not only many opportunities but also wonderful possibilities. Our business men must have that broader vision that takes in the whole world.

Fifth. Our own spiritual safety requires a more vigorous missionary campaign. It must be most displeasing to Christ, when he has done so much for us, to see us so selfish and unwilling to give as freely as we have received. In our great material prosperity the only thing that will save our nation from the sins of luxury and vice, which always accompany such conditions, is to use our wealth and opportunities for the saving of others. "The heathen are saving the church," is the significant title of a recent address by Bishop Lawrence. We might go even farther and say that the heathen must save the *nation.* America must do her share to save the world if she would save herself, and our laymen have it in their power now to turn the current of thought in the churches to these higher things. We want also to *save men* and then we shall have their gifts.

Sixth. A proper recognition and appreciation of the brave men who represent us at the front demand that we do far more than we are doing now to support them. We are practically starving them out and

crippling them for the want of supplies and proper reinforcements. Only in missions is there failure to press with energy and enterprise every advantage.

Seventh. We need a great addition to the *Christian educational institutions* abroad, in order to train more rapidly native teachers and preachers. We need more hospitals and more printing and industrial plants. As we have been going on the last few years, no one of our missionary boards out of its regular income can supply these needs. We want what President King of Oberlin has called "capitalistic statesmen."

WHAT THE MOVEMENT IS NOT.

(1) It is not a new Missionary Board to collect funds or to administer them; it is not to raise up or to send out missionaries; it is not to work among young people, students or women; but its work is to be chiefly among the mature men of the church.

(2) It is not an interdenominational movement which proposes to do its work *outside* of regular denominational lines or to make a new Missionary Brotherhood independent of those already established.

WHAT IT IS.

In the spirit of the declaration of principles already given, it is *first* a "*movement.*" I have always liked the word. It expresses life, energy, progress. It represents something not necessarily bound to old traditions and certainly something that does not run in ruts. It is a *dynamo* giving added force and power to existing machinery. It is a *promoting agency* to facilitate work already under way. We want to create, if possible, a tremendous energy which shall be felt through all our churches.

Second. It is a "*missionary* movement." It has a great ideal, namely, to reach the whole world in this generation. It recognizes the fact that the church has

been in the "retail business" long enough. It is a challenge for something larger and more far-reaching. Its broad statesmanship will appeal to men. Its purpose is to do the largest thing of which anyone has any conception—"to devise a comprehensive plan (in conjunction with said Board secretaries) looking toward the evangelization of the world in this generation." It is to ask the men of this generation not to pass their own work on to future generations, but to do it themselves, now.

Third. It is a "*laymen's* missionary movement." It is intended for the mature men of this generation who are in the thick of the fight. It is not an appeal to students or to women and young people; the special work for these classes belongs to other organizations; it is an appeal to the mature *men* of to-day who now have in hand the money which they can give if they will, and who can moreover give their time and thought and prayer to the work.

Fourth. It is an effort to get the denominations at home to work more closely together than ever before. It is well understood that there is a closer harmony of work on the mission field than here in the homeland. This plan will appeal to the business men of to-day. It is in harmony with modern methods in the business world. We want to utilize the principles of legitimate promoting. *Together* is the twentieth century watchword.

THE PLAN AND METHODS OF WORK.

The General Committee of the Movement consists of more than one hundred men—who meet semi-annually. The Executive Committee consists of twenty-one men, fifteen of them residents of New York and vicinity, two from Washington, one from Boston and three from Canada. This Committee meets monthly

in the city of New York. Mr. J. Campbell White is the General Secretary.

First. We are using our influence to have organized in every city and large center of population, an Interdenominationl Co-operating Committee of the Laymen's Missionary Movement, to promote an aggressive and adequate missionary policy in all the churches in its district.

Second. We urge this Interdenominational Co-operating Committee, so far as possible, to secure in each local church the appointment of a Missionary Committee that shall be pledged to care for foreign missionary interests, working always in harmony with pastors and church officers.

Third. We would encourage these Missionary Committees by a comprehensive and thorough educational policy to endeavor to reach all the men in their own local churches. We are seeking to bring about more than ever before, what has been called "applied personality."

Fourth. We believe the time has fully come to be more systematic in securing our missionary offerings. They should be considered more and more as a *sacrament;* men should be asked to give definite pledges of money worthy of themselves and of the present day opportunities and of the Master whom we serve.

Fifth. We hope to reach and utilize existing Church Clubs, Brotherhoods, Bible Classes, etc., many of which have been organized largely for social purposes. What the men to-day need is something that calls for service.

In brief, we are using our influence so far as possible to have in each church (A) a Missionary Committee; (B) a campaign of missionary education; (C) a thorough canvass of the entire Church membership in order to secure some worthy offering for missions from every one; and (D) the adoption, wherever pos-

sible, of the Weekly Missionary Offering as scriptural, systematic and effective. We desire to see the missionary work of the whole church put upon the same adequate, permanent and business basis as that of the current expenses of the local churches.

SOME RESULTS OF THE MOVEMENT.

First. Missionaries all over the non-Christian world have been greatly encouraged by this uprising of laymen in behalf of missions. In many cases they are holding on to fields that would have been given up for lack of workers and funds, had they not been cheered by the evidences of quickening interest among the men of the home churches.

Second. The Laymen's Movement has discovered the great advantage of presenting the missionary opportunity and duty of the church to the representative Christian men of a whole city or state, without regard to the particular branch of the church with which the men are identified. This encourages a comprehensive study of the missionary problem. It also strikingly exhibits the small proportion of any city's offerings which are devoted to evangelizing the non-Christian world. During the last three years no other Christian agency in North America has been so successful as the Laymen's Movement in bringing together large numbers of strong, mature men, to consider their responsibility for extending the Kingdom of Christ. Successful meetings have been held in scores of large cities in all parts of the United States and Canada. Two great state conventions were held in the Spring of 1909, one at Minneapolis, Minn., and one at Des Moines, Ia. At each of these Conventions policies were adopted looking toward the enlistment of far more men in the work of world-evangelization.

Third. Denominational Work. Simultaneous with

this work in the cities and by states, the men have been organized in several of the denominations and the officers of our Movement have been the helpers in all such organizations.

One of the first denominational movements to be organized was in the Presbyterian Church South, with Mr. Charles A. Rowland of Georgia, one of the members of our General Committee, as chairman of their Executive Committee. They held a convention at Birmingham, Alabama, lasting three days, with over a thousand delegates present. This Conference accepted and endorsed the standard of an average of $4.00 per member to foreign missions, and in each Presbytery the stronger churches are urged to make larger gifts to make good any deficiencies from the smaller and weaker churches. This Movement employs two secretaries to give their whole time to the work.

The Methodist Episcopal Church South has organized with Mr. John R. Pepper of Nashville, Tenn., another member of our General Committee, as its chairman. They held a convention at Chattanooga, Tenn., attended by about one thousand men. They have set as their financial goal the increase of their missionary offerings from $750,000 to $3,000,000 annually. This Movement employs a General Secretary.

The General Conference of the Methodist Episcopal Church which met in Baltimore in May, 1908, endorsed the Movement and provided for the organization of a Methodist Laymen's Missionary Movement. They also voted to increase their scale of giving to foreign missions from $2,000,000 in 1908 to $6,000,000 annually by 1912. The Methodist Laymen's Movement employs two Secretaries.

Great conventions of men connected with the Presbyterian Church North have also been held at Omaha

and at Philadelphia under the leadership of the Forward Movement. In both of these conventions recommendations were passed that the offerings of their entire denomination be increased to an average of $5.00 a member for foreign missions, which would be more than quadrupling their present gifts. The Southern Baptist Church and the Reformed Church of the United States have each organized a Laymen's Missionary Movement, and each employs a Secretary to devote his time to the organization and extension of the work. The American Board, the Board of Missions of the Episcopal Church, the Dutch Reformed Board and the Foreign Mission Board of the Associate Reformed Presbyterian Church have appointed Committees to co-operate with the Movement.

In the Northern Baptist Church, the Baptist Brotherhood has been charged with the responsibility of enlisting the men of the church in its missionary operations. The Anglican, Baptist, Congregational, Methodist and Presbyterian Churches of Canada have organized their own separate Laymen's Missionary Movement, each with its own secretary, in addition to supporting heartily the interdenominational Movement, which also has a General Secretary in Canada. The Annual Conference of the Foreign Boards of the United States and Canada, including forty-nine Societies has also appointed a large and influential committee to co-operate with the Movement.

It has been our plan from the beginning to work in hearty co-operation with the Foreign Missionary Boards. Together we have been working towards a comprehensive plan looking to the evangelization of the whole non-Christian world. We have used our influence to lead the various denominations to define their distinctive foreign missionary responsibility, and to adopt an adequate policy for the reaching of their own fields.

It is a matter of profound gratitude that so many of the denominations have already taken official action in this matter, and declared themselves responsible for the evangelization of the following numbers in non-Christian countries:

United Presbyterians	15,000,000
Southern Presbyterians	25,000,000
Northern Presbyterians	100,000,000
Northern Baptists	61,000,000
Southern Methodists	40,000,000
Northern Methodists	150,000,000
Congregationalists	75,000,000
Dutch Reformed	13,000,000
Reformed Church in the U. S. .	10,000,000
Canadian Societies	40,000,000
United Brethren	5,000,000
Foreign Christian Miss. Society	15,000,000

Many other Churches and Societies have taken preliminary steps toward a clear definition of their share of missionary responsibility and the adoption of an adequate policy for its discharge.

Fourth: Canada: In some respects the most important work that has been accomplished through the Movement has been in Canada. From March 31st to April 4th, 1909, there was held at Toronto a Canadian National Congress of the Laymen's Missionary Movement, with delegates present from the whole Dominion. There were registered as commissioners over 2,500 laymen and 1,500 ministers. This is the first time in modern history that representative men of all churches of a nation have come together to plan for the extension of Christ's Kingdom in the whole world. This Congress adopted a "National Missionary Policy," setting forth what the commissioners believed to be the nation's obligations, and this policy

has since received the formal endorsements of practically all official Church Conferences, Synods and Assemblies throughout the Dominion.

The communicant membership of the Canadian Churches aggregates about 900,000. The Congress voted unanimously to accept the estimates of their missionary leaders, that at least $1,300,000 annually should be contributed toward their home missionary work and $3,200,000 annually to foreign missionary work. It is of interest that in this great Congress the delegates paid not only their own traveling expenses, but also registration fees, which aggregated a sufficient amount to pay all the expenses of the Congress.

Fifth. The Movement has not been confined to the United States and Canada, but has taken root in Great Britain and Australia. By invitation of the various British Missionary Societies, a deputation of six laymen was sent to London in May, 1907. This deputation was received officially at the Bible House in London, on the 27th of May, by about seventy-five men, representing the various British missionary societies. Mass meetings were held in London, Bristol, Sheffield, Edinburgh and Liverpool. In the latter city there were 1,800 present, and it was said to be the largest men's missionary meeting ever held in that city. Among the prominent men who co-operated in launching the Laymen's Missionary Movement in Great Britain were the following: Lord Guthrie, Lord Kinnaird, Lord Overtoun, The Master of Polwarth, Sir Andrew Wingate, Colonel Williams, Sir John Kennaway, Sir Albert Spicer, Sir Fowell Buxton, The Master Cutler of Sheffield, Sir Mackworth Young, Sir Edwin Russell, The Lord Provost of Edinburgh, The Lord Mayor of Bristol, The Lord Mayor of Liverpool, and the Lord Mayor of Sheffield. The Scottish National Committee employs Mr. Kenneth Mac-

lennan, of Edinburgh, as General Secretary of the Movement in Scotland.

Repeated and urgent requests have also been received from Australia to send a deputation to that country and we are glad to report that without waiting for such deputation the men in that great commonwealth are organizing substantially on our plan. South Africa has also asked for a Deputation to present the object and methods of the Movement. Frequent requests have also been received for our literature from Germany. The Christian world seems to be ripe everywhere for this Movement.

Sixth: Financial Gains. The best single illustration of the financial results of the Movement in one denomination is probably in the Southern Presbyterian Church, which was the first to organize its own separate Laymen's Missionary Movement. Three years ago the total contributions of that church to foreign missions were $223,000. The next year they increased to $275,000. The next year to $323,000. Last year they reached $412,000. Forty-eight of the individual churches of that denomination averaged $4.00 per member or more to foreign missions last year. Of these forty-eight churches, twenty-six also increased their contributions to Home Missions last year and twenty-five of the forty-eight increased their pastors' salaries. These forty-eight churches had an increase in membership twice as great as the denomination as a whole and an increase in the total contributions of 9 per cent. against a general increase of contributions in the entire denomination of less than 1 per cent. "A missionary awakening means a revived church."

The best illustration of the increased giving to missions in a large city, under the influence of the Movement, is Toronto. Mr. N. W. Rowell, K. C., of Torronto, the Chairman of the Canadian Council of the Laymen's Movement, makes the following statement:

"In the fall of 1907 the inspiration of the Laymen's Movement came to us, and there also came financial depression and great scarcity of money. Shrewd observers and generous contributors said if the Movement enables us to hold our own under the adverse financial conditions it will accomplish much. What has been the result? Let me illustrate by a few of the Toronto churches in which the Movement has really taken hold of the men:

Methodist.	Year ending Jun. 30 '7	Year ending Jun. 30 '9
Metropolitan Church	$8,696	$16,037
Sherbourne Street	7,042	15,759
Central Methodist	4,163	13,250
Carlton Street	3,240	5,532
Anglican.	**1907-8**	**1908-9**
St. James Cathedral	$7,500	$15,000
St. Paul's Church	5,400	15,000
St. Simon's Church	1,200	4,000
Church of the Messiah	200	1,250
Presbyterian.	**1907**	**1908**
St. James Square (always a strong missionary church)	$12,000	$15,539
Bloor Street	7,000	12,074
Old St. Andrews	6,500	12,588
Chalmer's	505	1,518
Dovercourt Road	432	1,318
Baptist.	**1907**	**1908**
Jarvis St. Church	$7,108.76	$17,845.77
Walmer Road	6,433.73	13,015.33
Dovercourt Road	1,461.64	5,291.25
Ossington Avenue	244.07	1,690.87

"It is interesting to note the result throughout the city of Toronto:

	June 30, '07	June 30, '09
Methodist	$53,397.45	$93,125.84
	1907	1908
Presbyterian	$46,332.00	$98,553.00
Baptist	23,225.82	55,005.58

Mr. Rowell further says:

"These figures are not the result of a special appeal, but indicate a permanent increase in the annual contributions due to the adoption of more systematic methods of missionary finance, such as the weekly offering of missions and the new standards of giving.

"The financial results are the least important in this missionary awakening. There has come to the men of the churches where the Movement has gripped them a new sense of both privilege and responsibility in Christian work: the privilege and responsibility of being co-workers together with Christ in the work of world-redemption; a new conception of stewardship that involves business talents as well as possessions: a new consciousness of personal relationship to Christ and a new sense of loyalty to him."

One of the Anglican congregations in Quebec City has given towards the new Canadian Mission in China some six thousand dollars, that was to have been used in purchasing a new organ. In addition to this, the Curate of the same church has volunteered for service in the foreign fields.

A business man in Chicago has given $7,500 for a campaign of education among the Presbyterians in that state, and employed a traveling salesman to organize the campaign, while other business men have been glad to join in the active work. In the different cities where meetings have been held by the Movement, lead-

ing men who have been previously opposed to foreign missions, have been so impressed that they have expressed their regret for their former opposition, and are giving themselves without reserve to retrieve their past neglect.

Although the Movement came into being less than three years ago, the giving of our churches has steadily increased, and it is believed that much of this increase can be traced directly to the influence of this Movement.

In the statistics for the last fiscal years published in January, 1909, showing the receipts for Foreign Missions from the Protestant churches, the contributions of Great Britain decreased $96,000, and the gifts of other Christian countries decreased $120,000. In the United States and Canada on the contrary, where the Laymen's Movement has been especially active, the gifts increased $602,000 over those of the previous year.

Surely we can see God's hand in this work and there are increasing indications that the churches have together entered upon the greatest missionary movement of the ages. Christ's prayer for unity is being answered and that unity is being made practical and definite in common service. We are learning rapidly that if we want to think and act in Christ's way, we must think and act with the whole world in view. In this Movement all minor differences have been forgotten and we are united in a common work. We are beginning to recognize as never before the solidarity of the race; that our world is one home; that we are the children of one Father, that the barriers are now down and that it is possible to reach all our Father's children throughout the whole world. It has been well said, "The nineteenth century made the world one neighborhood, the twentieth should make it one brotherhood."

It is a propitious moment for this uprising of men for the conquest of the world. Hundreds of millions in Asia have caught a vision of liberty and self-government and in some measure the meaning of Brotherhood. The whole world is becoming more and more unified. The East and the West are touching each other politically, commercially, and socially as never before. Men are beginning to think internationally and continentally. There is a new peril in all this unless the whole world shall quickly learn the Fatherhood of God as revealed in the face of Jesus Christ. Bishop Brent has said: "Now is the time for the West to implant its ideals in the Orient in such fashion as to minimize the chance of a dreadful future clash betwen two radically different and hostile civilizations; if we wait until to-morrow we may find that we have waited too long."

And let us listen as we have not before to the call from the front from those who are out on the firing line as our representatives. When Jesus wrought in Galilee, crowds pressed so hard upon Him that often He had no time to eat or sleep. These same conditions exist to-day in the lives of many of our missionaries in the far East. When they know of the wealth of the home-land and the small response to their appeals, they are often heart-broken. It is the hardest of all the burdens they have to carry, thus to be sent to the front and then seemingly ofttimes neglected and by many forgotten. They know of the costly buildings at home and the personal luxury. They see all this during their furlough and they hear of it from others. No wonder they break down under this load of neglect. It is an extravagant policy to fit and train men as we do for years and then kill them by overwork for want of needed help. All our mission boards have outgrown their finances because they have not outgrown their opportunities and their progress.

It has been said that "*we need a moral equivalent for war.*" Foreign missions gives us that equivalent, in its spirit of conquest and in the courage and sacrifice it calls forth. We want to mobilize the men of to-day for the last great struggle. Our times are for "big" things. We are coming to a "big" time in missions, for the time of formal praying and petty giving is about over. The day of great consecration and self-sacrifice is at hand. We want to put ourselves and all we have and are into this men's movement. It is a "man's job" to organize and finance the evangelization of a thousand millions of people. We have been sending out single pickets and little groups of missionaries long enough. We want to call out the reserves now for the final struggle which will make our Christ the universal king. In the words of Napoleon, "The secret of victory is to bring up the reserves when the struggle is at a crisis." This is no dress parade, but for men in fatigue uniform who will fight until the finish, and until the Cross of Christ is planted in the darkest corner of the earth.

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